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Talks and Writings by
KRISHNAMURTI

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Talks at the Ojai Camp

I

DURING this camp I want, if I can, to convey to you the realization of Truth which I feel most intensely. I would like you to gather the significance of the words which I shall have to use, to feel the immeasurable Life which lies behind them.

When you are confronted with an intimate crisis, you have to ponder over it, and in thinking deeply about it you are emotionally stirred; in the intensity of that feeling you come to a true resolve. In order to think in what way you should act, thought must be completed in emotional awareness. In that awareness there is no personal resistance, no personal like or dislike.

Now, if I may make a suggestion, during these days become watchful, aware, and thus find out whether you are wholly alone, an individual, or merely a machine, caught up both in collective and individual craving. You have to find out for yourself whether you think wholly in aloneness; no one can do this for you. To complete thought in emotional awareness you need to be alone; and I think that in the camp grounds you have such an opportunity, to be self-recollected. I am not using that word in the narrow sense of being self-conscious, but in the sense of being alertly watchful, finding out if your emotions and thoughts are the reactions of a collective will or your own particular cravings. In that watchfulness thought fulfills itself in emotional awareness. This is intuition.

I would like to make it clear that to realize the essence of Life, mind cannot be in bondage through idea born of craving. If you are seeking that Reality, that essence of Life, in which all sense of individuality has wholly ceased, then you cannot imitate any person, rely on learning or follow a system. You cannot blindly accept what I am saying. You must think it over and see the reason of it.

Now, Truth, that Life which has neither beginning nor end, is at all times in man. Man cannot exist without it, but he has created, through craving, the many layers of what he calls individuality. He can realize the very essence of that Life only through piercing all these layers of individuality, self-consciousness, which are illusions though they may be facts. Thought which is individualistic, personal, egotistic, is a fact, but it is an illusion in the sense that it is brought about through your personal craving. When there is the cessation of all craving for anything, including the craving for realization, then there is that stillness, that concentration of Life. Search, then, is not for something; it is a constant piercing, an unfaltering alertness, the immediate perception of a mind which is continually discerning. So there is no longer an end, a conclusion, in which the mind can happily dwell. There is no beginning and no end to Life, because through the piercing of this illusion of what you call individuality, which is but the many layers of craving, there is immediate perception of the infinite; and to pierce these layers you cannot possibly imitate anyone, follow any system, meditate upon a particular idea, or have an ultimate goal. If you tell me that I have been urging you, for the last three years, to establish a goal and follow it, I say that I have used the word goal to convey my thought, but not to signify an end.

So, to pierce these layers of craving, you must be rid of collective will. You are made up of national, social, family and personal will and tradition, and you cannot, with all these prejudices, judge what you yourself think. You are being constantly influenced by all these things, and you must be entirely free of them if you would realize the fulness of Life, because you can find the blessedness of Truth only through aloneness. Please understand in what sense I use the word free. I do not mean breaking away from something; that does not free you, nor does conquering an idea. What you conquer always conquers you. If you have conquered an idea, you become a slave to that idea, you are not free of that idea, you have not gone through it, you have not pierced it. Freedom is the full concentration of Life; not a concentration of ideas, but a concentration of energy in which all disintegration brought about through self-consciousness has ceased. To be free, you must become fully self-conscious, and through that flame of self-consciousness, through that intensity of aloneness, you will come to the realization of that Life which is not an inclusiveness nor an exclusiveness, in which the idea of unity and separation is wholly absent, in which there is no distinction, and therefore no resistance. That Life is eternity, which is not a point stretched endlessly along a straight line. Eternity is not an endless climbing of empty heights, whose achievement but brings you dust upon dust. Eternity is mind and heart in perfect harmony, thought complete in emotional awareness, the utter cessation of all craving.

You may understand what I am saying intellectually, but you have to fulfil it through action. This living, this continual adjustment, is meditation; not locking yourself up in a room and pursuing an idea, which is merely a con-

traction. A mind that is contracted in such concentration is dead, as most minds are. If you watch yourself, you will see that is exactly what is happening to you; you are pursuing an idea, and so molding your life according to it. Living is alertness of mind, watchfulness, freedom from all preconceptions, ideas and cravings.

To realize that which is eternal, you must go through the miracle of individuality, which is not individualism. In the ordinary sense of the word, individualism is to do everything for oneself, to be selfish, egotistic, self-centered. I do not mean that at all; I mean that you must become wholly your own unit, you must become completely responsible for your thoughts, emotions and actions and know their cause. You become aware through wise disentanglement from the hindrances set up through craving, from all reactions.

I want you to see that to realize the immeasurable, the ecstasy of Life, you must become wholly responsible, and that the mind and heart must go through the intense flame of self-consciousness. I say that the process of going through that full self-consciousness reveals the joy of wisdom. It is not away from individuality, but *through* individuality that you realize completeness.

This concentration of Life can be known only through the joy of solitude. I do not mean the solitude of running away from every-day existence, going away into a monastery or into a wood, or to a camp; but the joy of solitude is to face that inward aloneness, that emptiness which everyone in the world has and which he tries to conceal, from which he tries to run away. Face that loneliness, and in the discovery of its cause, and in the freedom from that cause, you will realize the immensity of con-

centration. You can never know the plenitude of Life by running away from loneliness; when you cover it up, when you are enticed away, stimulated, you are merely deceiving yourself. So, in the recognition of that loneliness, in the acceptation of that poverty, and in the utter loss of it through ridding the mind of this idea of "yours" and "mine," you do away with the cause of poverty. In piercing through these many layers of craving, which are the cause of that emptiness, that loneliness, that aching void, there is the realization of eternal Life.

To come back to the point with which I started, you cannot realize Truth along any path, through any system, through any learning or teacher, but only through the flame of self-consciousness. That is the one thing I want to convey during this camp. If you can realize, not merely intellectually, but with full emotion, that the whole of eternity exists in yourself, that through yourself alone you can find it and not through another, then that strong emotion will complete your thought. Then you will be master of yourself, therefore free of yourself. There is then neither yourself nor the other, but a completeness, an intense penetration of discernment, free of all ideas.

You want to realize Truth by some definite means, by some miracle, through a guide. You want to come to it without shedding a tear. You want Truth made what you call practical, so that you can follow it. Through your desire to avoid conflict, to avoid sorrow and the effort of thought, you are creating for yourself a system. You may throw away a system given by another—many thoughtful people have done this—but you are creating your own system, which is all the more subtle, the more difficult to be free of.

What happens to you when you are following someone? You are being standardized, you become like so many machines, you merely conform. Thus you need not think at all, you need not go through conflict; instead, you take an idea which another has thought out, lived, struggled with, given his life to understand, and you mold your life according to that pattern. But if you really understand this, you will see that you can no longer have a standard or a system, either external or your own, and that the search for unity, in which you are all engaged, is but an evidence of the escape from conflict in uniformity. You want to be united with God, Truth, Life, and in that unity, which is mere uniformity, you hope all strife and sorrow will cease. You say Truth is justice, Truth is life, God is all-powerful or omniscient, and you mold your life to that idea. All your actions are hedged about by that idea, all your thoughts are being directed towards that idea; you are conforming to a pattern, and your life is but a standardized emptiness. That is what happens to people who are seeking a conclusion, an end, who desire to have their consciousness expanded and are looking to another for guidance. When the parts of a machine are well-fitting, there is no friction, it runs most smoothly, and that is what you are trying to do with Life. To be free from all conflict is not to conform, but it is to be free of all craving, the cause of individuality. You try to seek freedom through the escape of standardization, and not through the joy of solitude.

When you seek a master, a *guru*, a saviour or a teacher, you want to become an instrument in his hands; you are very proud if you think you have become a tool in the hands of a man who has supremely evolved, and you consider then that you have succeeded. You are succeeding in

slow death, which is uniformity. You are succeeding in making yourself as nothing, but that nothing is emptiness, poverty, not the rich renewing of the nothingness of Life. By following a system, by craving to become a something, to have your consciousness expanded by another—all these things are making your mind a slave to an idea; whereas, to understand the ever living Truth, mind must be infinitely pliable, exquisitely delicate, sensitive, and therefore free of ideas.

You will understand what I have been trying to convey if you will really think over it, not merely in an intellectual manner, but with full emotional awareness of your thought. Awareness cannot be systematized, you cannot form a group around it. I was told the other day that there are people who have formed a society of those who do not believe in anything! So do not have a society of those who are not followers.

I hope you see why I labor with this point about not following, not having mediators, not craving to have one's ego expanded, and all the rest. Though you may feel that your ego is something great, all-inclusive, you will find it is an illusion; it is an emptiness, a bubble that is soon pricked.

When you have really seen that neither a system nor looking to another can release you from your own conflict, can liberate the mind from self-consciousness, which is a multiplication of cravings, then you will realize that to understand there must be a mind of infinite pliability. This pliability of mind and heart is true intelligence; not the intelligence of much learning, of much knowledge, but the intelligence of a mind that is continually being released from its own actions, a mind that, through living com-

pletely in the present, is not creating a memory, a mind that is not, through its own action, creating a resistance which wastes concentration in the present.

As I have said, you need to have intelligence to realize Truth, and most people avoid being intelligent because it demands action. To be intelligent you must be free of the pretence of society, of class-consciousness, of egotism. People who are desirous of it can be intelligent; intelligence is not alone the divine gift of a genius. It is really very simple, so simple that it avoids you; or rather, it is so delicate that you avoid it, because you want something concrete to grasp. What makes a person dull, stupid and slothful? Lack of adaptability, pliability. He is a slave to his own particular idea, which is himself; whereas, if he is ever watchful, alert, making his way without a fixed end, without a concrete idea of achievement, then that one is intelligent. That which is pliable is infinite; that which yields can never be broken. This intelligence is the discernment of supreme value and none can give it to you. It is vain to go to shrines, temples, to worship at another's feet. You go through all these things to discover but empty sorrow, an aching void, which never gives you that supreme, living ecstasy of Life.

So, a man who is caught up in his own stupidity, which is the lack of infinite pliability, who is in the bondage of an idea, can never understand Truth, because he becomes a slave to another, he is in a state of continual, self-created limitation. In my talks I want to show how ideas, through craving, become a bondage of the mind, turning to useless dust. You will never understand the infinite Life by trying to become something, because that something lies outside of yourself, so it is not real. Truth is

within yourself, and you can come by it only through your own emotional awareness, your own intensity of action, through your own utter aloneness and in the fulness of understanding.

June 2nd, 1932.

II

DURING this camp I will try to make the generalities perfectly clear, and when you have understood these generalities, you can translate them practically for yourself. You will find that this way is much more helpful, much more real, than if I were to tell you in detail how you should live.

Memory is the result of an incomplete action; that is, if you do not live fully in the present, concentratedly, completely, then there is the resistance of memory, a looking back, a thinking of the future. Thus the mind creates a system for itself which it is all the time trying to follow, and thereby loses alert concentration, the watchfulness of deliverance.

Realization of Truth cannot be sought through evolution, through the idea of progress. If there is the desire to achieve, your effort is wasted, you are merely progressing in acquisition, which is but craving. It is only by penetrating the layers of self-consciousness, the layers of craving, that you can come to that fulness of Life, to that blessedness of Truth.

Question: You seem to speak to us of intuition as synonymous with Life. We think of intuition generally

as a realization of a fact, of a truth, without the process of reasoning—something which we know within ourselves to be true. Do you mean this is merely a personal intuition, not the intuition of Life itself? What is this intuition of Life itself?

Krishnamurti: You have what you call an intuition, as, for example, that of reincarnation. Intuitively you feel that it must be so, that life after life you will come back to gather more experience, more understanding, more wisdom, until you come to the perfection of Life itself. You have heard or read of this idea, and because it appeals to you, you say this is the voice of intuition. This is not intuition. If you ponder over it, you will see that it is but the personal satisfaction of your own prolongation. It gives you happiness to think that you shall live again next life; it flatters you, it gives you a solution, a comfortable postponement, and therefore you accept it. I am not concerned with whether reincarnation is or is not a fact; to me, this is not important. Personal satisfaction, which you call intuition, is not intuition at all. Intuition, that instantaneous perception, is at no time personal. To know the very essence of Life, the mind must be liberated from all cravings, and therefore from all personality, ego, individuality. This penetration, this instantaneous understanding of supreme value, is intuition, which must not be confused with personal impulse.

Intuition is the intense, emotional awareness in which thought completes itself. Now, if you uncover the layer after layer of craving, pierce through individuality—which is not a vain achievement of success, but a continual penetration of thought in the fulness of emotion—then

you come to that which may be called intuition, which is not the mere acceptance of an attractive idea. In any question that is deeply troubling you, what do you do? You do not consult people, play with ideas. You ponder over your problem until eventually your thought is complete in emotion, and that is your resolve. That determination is not will. Will is personal. When craving urges the mind towards achievement, then there is will. Will is but conscious recognition of the ego, which causes resistance. In intuition there is no resistance and no will, but there is that capacity for instantaneous perception—wisdom.

Intuition is awareness in which all distinction has ceased, therefore all resistance. Instantaneous understanding, which is wisdom, comes only when the mind begins to throw off the layer after layer of self-consciousness, individuality. There is Life and there is the illusion of self-consciousness; when you have pierced the illusion, there is the living of that Life. In that living there is no longer a continued effort, achievement, progress. I wish you would try this and see how it works for yourself; but to realize it you must utterly change, you must be wholly alone, completely yourself. The understanding of eternal Life is not an intellectual feat or trick which you can learn from another or from me. It is only when you begin to throw off the many layers of craving that there is the joy of wisdom.

Question: You speak of emotional awareness. You also say that thought and love are one, and that you yourself do not know whether you are thinking when you love, or loving when you think. Why then do you make a dis-

inction between emotional awareness and mental awareness?

Krishnamurti: You think apart from emotion; you do not think with feeling. Reaction causes you to think, but you do not dare to think completely in that emotional awareness, because if you did you would be forced to loosen all the bonds that hold you. You have to become perfectly simple, intelligent.

When you are truly free from the distinction of thought and emotion as separate functions, then there is neither mental nor emotional awareness; there is perfect awareness in which mind and heart are fused into one. In awareness all distinction has ceased. Personal distinction in action can disappear only through thought completing itself in emotional awareness; that is, through the perfect harmony of mind and heart.

Question: It is observable that your words are fast becoming absolute dictum for our daily conduct. You yourself do not desire this. You say that you have no followers, no disciples; but is not this insistence upon what Krishnamurti says, Krishnamurti does, Krishnamurti thinks, bound to become an enslaving dogma for us? It is not, it seems, enough merely to declare that you have no disciples, since all around you the mentality and emotionalism of discipleship is rampant. How shall we effectually free ourselves from this? Are you never likely to have intelligent disciples in the future? Why then did you say that you would change the face of the world with the help of even one or two who understood you? Was this mere enthusiasm, or was there significance in it?

Krishnamurti: If a man is truly seeking the fulness of Life, he cannot have a guide, he cannot have a master, he cannot become a disciple of anyone, nor can he follow any system. What you call unity is but uniformity, with yourself in the center and everybody about you alike. All discipleship and following is bound to lead to that, this standardization of Truth, an inconceivable error; and yet that is what you are trying to do. I have insisted over and over again that you cannot accept what I say. You cannot follow Krishnamurti, because there is no Krishnamurti. You can understand the significance of what I am saying, and you can, if you will, translate that for yourself in practical life. But do not say, "Krishnamurti says this, Krishnamurti says that." Do you not see that you are setting up another standard? You have thrown away other standards, put away other teachers, and you are setting up Krishnamurti as another guide and another saviour. I wish you would see the vital importance of this, that to follow another is the utter denial of that which you are trying to realize. Thoughtlessly to accept *anything*, though I say it a hundred times, is the very betrayal of Truth.

Why do you follow, why do you create images which you worship? Because you dare not face your own loneliness. You do not dare to become intelligent, and thus destroy this poverty of emptiness. You will therefore find a hundred excuses to become a disciple, to dull conflict which alone brings understanding. Truth is in yourself, it is in everything, not in me alone. I have penetrated that Reality, I know the ecstasy of it, what it means. It is illimitable, it cannot be conveyed in words; and I want you to realize it, not by copying me, but by piercing the many layers of self-consciousness, which you alone

can do. When you have realized this, then there is neither "you" nor "I," there is neither a master nor a disciple; then the meditator is the meditation.

If you pick up any magazine, if you consider the people about you, you will see that thought, emotion and action are being standardized. Civilization is tending to mold you into a particular shape. You must be wholly free from the collective will, and this is one of the most difficult things to do. Until you have delivered yourself from this hindrance, you cannot realize that which is the eternal in yourself. You have to become a lamp unto yourself, and then there is no longer the fear of failure and the hope of success. There is no such thing as a mistake or a failure. When you have a standard, then there is failure; but if you are living intensely there is no failure, there is a continual adjustment; and therefore there is no authority, no distinction, no master and no disciple. The eternal is without distinction of "you" and "I."

Now, you are doing the very opposite. You are perpetuating distinction, in which there is the master who is always a few steps ahead of you, and you are always following behind him. Wisdom has no distinction; but you think that to become wise, you must follow another who is more advanced than you are. You can acquire information from another, or knowledge, but this is not wisdom. Wisdom is immediate perception, which frees the mind of all individuality through intelligence and constant watchfulness. To become a disciple is but craving; to follow a teacher is to create another layer of ignorance.

I know that some of you are very learned, and that, I am afraid, is what is the matter. You have read so much, trained your mind to such an extent, that you have lost

the vitality of thinking. You have meditated, molded your mind, so thoroughly that you have lost sight of the molder, which is your own craving. To realize that which is true, you must be free from the burden of learning; not that you should not read, but you must be rid of the desire to follow another, or to mold what I am saying into an intellectual conception, which destroys your understanding of the fulness of Life. So please do not make of me your destroyer. That is what you will do every time you say, "Krishnamurti says." I want you to live, to know the full ecstasy of Life which is not a stimulation, not a self-deception, but that joy which comes through constant penetration of the layers of self-consciousness.

"Are you never likely to have intelligent disciples in the future?" I hope I shall never have disciples, either intelligent or stupid. Do you not see? I am talking of something far greater than your becoming my disciple, of something which you for yourself can realize, so that you can be free of this destructive idea of a guide, a master and a follower; of something that you can live, and of which you cannot doubt, which is your very being, in which there is no distinction of "you" and "I," of body, mind and emotions, where the manifested and unmanifested are one.

"Why then did you say that you would change the face of the world with the help of even one or two who understood you?" If the few of you who are listening to me really understand; if you break free of your traditions, your bondages, your collective and personal will; if you are watchful, aware, fully responsible in your action—do you mean to say that you will not change the environment about you? Politics, economics, sociology, all the many departments of human effort, are like the branches of a

tree. If you look to the root of the tree, see that it is well nourished, then the branches thereof will be perfect. But that can happen only if you few who are listening will bring about a difference of mind and heart. That means you have to be greatly detached, wisely detached, from things as well as from people. True simplicity is not concerned with whether you have much or little. It is utterly free from the idea of possession.

Question: Yesterday you spoke of individualism, and said that man can find Truth, which is ever within himself, only by his own effort. If this is true, then no one can help another in the real sense, and all efforts for the welfare of the race are futile. The evils of the world, real and terrible, can never, according to this, be remedied by collective efforts at reformation. Is this true individualism, that, while we may lend a hand to our neighbor, we need never concern ourselves with his soul? Does this not strike a death blow at all religious teachers and reformers—perhaps including yourself?

Krishnamurti: If you are seeking that which you cannot conceive of, you must be wholly alone. Only through the joy of solitude can you come to the flower of understanding. Truth, which is Life itself, is in all things. It is in yourself, and you can realize it only through the disentanglement from the layers of self-consciousness. No one can do this for you except yourself. You can know for yourself whether your mind is alert, and not slothful. So it is only through your own flame of self-consciousness that you can come to the realization of Truth. This is not individualism. I am talking of a much greater thing than individualism, but to perceive the supreme value, you must

be a consummate individual.

Now, your thought is made up of collective and individual reactions. Your determination is born out of reaction, and to find out what you yourself think, you must know aloneness, you must become your own light. Surely this does not mean that you must become arrogantly selfish. If you misunderstand this, you have not followed what I have been saying. You must unburden the mind of all superstition, selfishness, advantage, opinion, and then you shall know aloneness. In that joy of solitude comes the realization of Truth.

You must work collectively, and because you have not done so there is chaos in this world, there is rampant, ruthless selfishness, where every man is against the other. You must work collectively, but you cannot think collectively, because you cannot realize that ecstasy of Life through another. Through fear, you have set up saviours, masters, teachers, and so you have locked the door on individual thought, through which alone Truth is realized. Having shut the door on individual thought, you then become ruthlessly individual in this world of action. Spiritually the mind has become as a lamb, but a terrible animal in the world of action.

Now, what I am saying is that you must reverse the process. You must work together for the welfare of all, but you must remain integrally alone to discover Truth. Then you may, as the questioner says, destroy religions, destroy my authority which you are creating. I am telling you the manner of Life, how to live with that ecstasy of solitude, and in the process of its realization you help to destroy the false values created through craving.

June 3rd, 1932.

III

Question: You tell us to empty our minds of ideas, but can you tell us what is the state of a mind free of ideas? When you convey to us your teachings—or, if you prefer it, Truth, illumination—are you not conveying to us ideas? We can understand your urging us not to pursue an idea and become enslaved by it, but it is difficult to understand the emptiness of a mind which is, according to you, the ultimate.

Krishnamurti: Discernment is possible only when the mind is free of idea. You can perceive a thing as it is only when your mind is not clouded with opinion. Now, consider what is happening to yourself. I try to convey in words the manner of realization, and your reaction to that is a series of antagonisms or acceptations, and you say, "I understand," or "I do not understand," because you are trying to see it through the many layers of your own ideas. If you are a Christian, you look at what I am saying from an established point of view, and you twist thought to fit that standard. You are not then capable of discrimination, but are merely being guided by your prejudices and pleasures, by likes and dislikes. So your choice does not reveal supreme value. You perceive what your ideas urge upon you to see. If you are a Theosophist, you look at what I am saying, at life, from a point of view in which there are hierarchies, plans, orders, masters, discipleship, and you say to yourself, "How can a man understand Truth without going through the process of evolution, without the acquisition of virtues, without gathering many experiences?" And if you are class-conscious, you are

either superior and look down on others; or you are inferior and look upon life with resentment.

So, mind becomes but a storehouse of ideas; there is not that tranquillity, that rich emptiness of mind in which alone can there be true perception. That is, your choice has a motive, you are choosing all the time because you want something. You have a preconceived idea of what Truth or Life is, and your choice in action is guided by that preconception. For this reason I have been saying that you cannot conceive of Truth. It is impossible. You cannot know the real significance, the subtlety, the ecstasy, the watchful tenderness of it, because your mind is limited by ideas, by prejudices.

The pursuit of an idea in meditation will never create understanding. When you meditate, what do you do? You think of God as love, or you concentrate on an idea of which you have read, or which you have gathered through your own experience. You try to force your mind towards a particular conception. Through this there comes a process of discipline, a control, a domination. To me, that is the denial of understanding. When you control your mind, you are but dividing the mind against itself. Why do you think that you must control? Because mind is divided in and against itself, one part understands an experience, and the other part does not; and so you say to yourself, "I must dominate with my understanding that part which does not understand." That is, you are trying to overcome resistance by greater resistance. Your thinking is confined by ideas and therefore there is distinction, which creates resistance.

To me, this process is a continual limitation of thought; whereas, thought itself is ever flowing. When you medi-

tate, instead of freeing the mind from all resistance, so that it naturally becomes pliable, subtle, magnificently delicate, you are forcing it in a certain direction by your craving, by your like and dislike. If you can concentrate on an idea for an hour, you think you have meditated truly, you feel thrilled that you have been able to control your mind, to hold it focused on an idea. As I said the other day, to conquer anything is to become a slave to it. Whereas, if you have a mind that is pliable, penetrating, that pierces through an idea and is free from it, that mind can truly discern, it can understand the infinite.

How are you to do this? How are you to make your mind free, so that it is not in the bondage of an idea? You cannot mesmerize yourself and imagine that your mind is without idea. All your actions, feelings and thoughts are based on an idea, limited by it, but the mind can discriminate only when it is utterly free from idea, then alone discrimination becomes effortless, and there is immediate perception of the supreme value.

Now, to realize this state—which again is not a state—this ever flowing thought, unconditioned by an idea, you cannot sit down and meditate on it, because if you do, you are merely creating resistance, you are trying to control the mind in order that it shall not have an idea; whereas, if you try to live completely, wholly in the present, then you become aware that your discernment is based on an idea. When you are so aware, that awareness begins to free your mind from the bondage of that idea. It is really simple. To find out if you are enslaved, you must make a movement, not sit still and wonder if you are in bondage. In that movement of living, in that intensity of life, you begin to become aware of your limitations, and in

that awareness you are being freed. Then you are no longer creating resistance, and so there is not the empty molding of discipline.

If you do not understand what I am saying, please question me.

Question (from the audience): Is this feeling, this concentration of Life, a cosmic thing?

Krishnamurti: I am glad you asked that question; I will try to explain. It is like trying to understand what is beyond those mountains before you have left the valley. You are trying to imagine what it is. You say it is universal consciousness, it is God, it is Life, it is cosmos, it is this, it is that. You want a description of it, but that which can be described is not Truth. Whereas, if you begin to find out the cause of this ever recurring resistance, and seek the freedom from that bondage, then there is the realization of this concentration, the ecstasy of Life. This flow of thought is in the present, it is not in the future, or in another world. You want to find out what Life is, whether it is cosmic consciousness, whether in it there is justice, equality, whether it is unity, all-inclusiveness, so that you can train your mind according to that conception, so that you can become like it. Hence it is but your own glorification; whereas, what I am telling you is the utter freedom from self-consciousness.

When do you think of yourself? When you are frustrated; you become aware of yourself when you are hindered. From that hindrance you have division, the cause of resistance, and to conquer it you discipline yourself. Ideas must entirely disappear before you can discern.

If you cannot discern freely, you are incapable of understanding. To perceive, mind must not be held in the bondage of an idea. Mind must be without prejudice; and one of the most difficult things to do is to make the mind so delicate, so pliable, that it discerns instantaneously, and that discernment is intuition.

What creates in you ideas? Craving. You perceive an object, an aim, an end, and then you form ideas for achievement. For example, you hear of the idea of the perfect man, and you say to yourself, "I must become his disciple, I must become like him." That idea molds your life, you are enslaved by it, your craving has merely become subtle. You are not freeing your mind of the cause of limitation, this craving, but are merely transferring it from ordinary, human selfishness to "spiritual" and refined self-interest, the expansion of your ego. This process of self-expansion you call spiritual progress. Gradually you drop the object of your craving. You say to yourself, "There is only the self. I myself am the whole universe, God." The object of your inspiration, your mold, has lost for you its significance, but it is the very same craving that has created in you this new and glorious idea that you are the universe.

Though you may imagine that you are the universe, that you are cosmic in your consciousness, you are still caught up in your craving with all its struggles and limitations. Thus you are forced to find a new explanation, while retaining all the illusions which have been evolved by your craving. You now say to yourself, "As there is supreme justice, universal law, God's love, I will accept things as they are." You find yourself in a state of resignation, which is but a new illusion. From this springs a

sensation of comfort, born of this selfsame craving.

Within all these circles of illusion, you pass your days. You remain in one, imagining that you have found the ultimate, till craving drives you to another. You create illusion after illusion, wandering from one to the other, ever a slave to the subtle demands of craving. Thereby you imagine that you are evolving through endless time. Your mind gives you the satisfaction of distinction as you wander through these illusions, for you think that you are ever leaving a lower state of consciousness for a higher. You are merely creating greater and greater distinctions, thus causing endless separation and resistance. Unity is but uniformity, for you become the mold in which others are shaped. As long as there is resistance, there is self-consciousness, craving, no matter how glorified may be the illusion of expansion, no matter how inclusive may be the circle of self-identification.

To me, there is but one Truth, the freedom from craving, from self-consciousness: in this there is not the distinction of duality. All the rest is but illusion, infinite in its variety, glory and distinction. The saint, the sinner, the slave, the conqueror, the man of virtue and of spiritual achievement—all are alike in their illusion if they are rooted in craving. A vast space and time may separate one from the other, but the saint who has evolved away from the sinner has only progressed from the illusion of the lower to the illusion of the higher.

If you realize that all ideas, bondages, are created by craving, by self-consciousness, and if you can free your mind from craving, then you need not go through these illusions of idea. To be free of craving, you must be watchful, ceaselessly alert, and never slothful. This is true effort.

There is no such thing as a finality. What is final, what can be achieved, is already dead; so in achievement your mind is digging its own grave. Whereas, if you think not in terms of images, of ideas, but are ever trying to free the mind from all bondage, there is then that renewal of Life, which is the everlasting.

Question (from the audience): Krishnaji, you have achieved what you call liberation. Is that dead for you now?

Krishnamurti: I wish I could wipe out from your mind all the words which I have used; but as I cannot, I will again try to explain. You must die every day, you must have no emotional recollection of past incidents, so that your mind is ever alert, pliable.

Liberation is not an achievement. I have used that word, and I am not contradicting it; I am not saying that I have not realized that which is infinite, eternal, but I am now trying to express it in a different way. You think of Truth as a finality, as something that is static, concluded. But I assure you it is not so. On the contrary, that which is ever living cannot be final. Since a mind caught in the net of craving cannot understand the infinite, since it cannot perceive that which has neither beginning nor end, which is neither deep nor shallow, therefore you think of Truth as a finality, as a conclusion. You attribute to it certain qualities and say it is something to be achieved. The mind that is forcing itself towards an idea, trying to mold itself after an image, can never understand Truth. A mind that is not a slave to idea shall know the living joy of harmony; but a mind that is hedged about by idea

creates resistance, and hence there is disharmony. Therefore, all your life is but a constant struggle of adjustment towards an unreal thing, a conclusion, an idea which you have conceived of as Truth.

When you are faced with a crisis, you put away all ideas and you concentrate without effort, because you are one-minded, you are intensely concerned. Your search is the painful outcome of necessity, in which there is no joy. That which you are forced to do through suffering, may be done naturally, graciously. In this intelligent effort, there comes the ecstasy of Truth.

Question: What relationship has art to Life? Does an appreciation of art awaken understanding of Life and vice versa? I can appreciate one only through the other.

Krishnamurti: All stimulation is transient. I am telling you of something which does not pass away, which cannot be realized through any stimulation, but through constant perseverance of intense living. A man who is living fully in the present is an artist in Life. An appreciation of art does not necessarily mean the understanding of Life, which is the utter freedom from self-consciousness, from the bondage of craving. A man who is seeking the realization of Truth can have no particularity through which he hopes to awaken an understanding of Life.

Question: We realize that you are using words only for convenience, but is there to you a distinction between a thought and an idea? Must we be free also of your ideas? If so, does it not seem to you futile to speak to us?

Krishnamurti: Surely there is a difference between idea and thought. An idea is generally but the arrest of thought-emotion, which has become crystallised through personal reaction; whereas, thought-emotion is ever flowing, limitless, and in it there are no personal reactions. It is the lasting substance of Truth. But the mind that is a slave to an idea is incapable of living infinitely, so there is a distinction between thought and idea.

This is not an intellectual conception; if only you understand it, live it, you will know what it means. There is an ecstasy in it. It is not a cold, dry, intellectual conception nor an emotional sensation. You ask, "Must we be free also of *your* ideas?" I hope I have not given you ideas. You are used to "do's" and "don'ts." You are accustomed to systems, to philosophies, to concrete ideas, in which your thought can carefully wrap itself, and you call that living. I am not giving you a system. I am telling you the way of living in which there is an ever present awareness of the flame of thought-emotion. If I were to tell you what constitutes the minimum of needs, what meditation you should do, what kind of ideas you should have, how you should live in the present, then you would have to be free from those ideas, because they would enslave your mind, they would corrupt your thought. I do not give ideas, but I speak of the pliability of mind-emotion so that you can live in harmony, in that tranquillity which is ever renewing itself.

June 4th, 1932.

(*To be continued*)

News Letter

SINCE his arrival in the United States from Europe last November, Krishnamurti has had a quiet and restful period in the Ojai Valley, California. This has helped to build up his health again after the setback it received during his European tour in the early part of last year. In January, February and March of this year, he spoke on Sunday mornings in the Oak Grove, near the village of Ojai. The talks, some of which have already appeared in these pages, were open to the public and attracted considerable audiences.

A Camp was held on the grounds of the Ojai Star Institute, June 2 to 8. Although the number of actual registrations was smaller than in previous years, the Camp was characterized by harmony and a desire to understand. Each morning at eleven o'clock during the week Krishnamurti gave a talk in the Oak Grove and answered questions. These gatherings were open to the public and were well attended. On week days the attendance varied between five and seven hundred, while on Sunday it exceeded a thousand. The first three talks appear in this issue of the *Star Bulletin* and the remainder will be printed in subsequent issues. During the Camp and for some weeks following, Krishnamurti gave a large number of interviews.

On page 126 will be found the itinerary of Krishnamurti's forthcoming tour in the United States and Canada. There will be three gatherings, similar to the Ojai Camp—a Camp on the Pacific Coast at Bainbridge Island, Seattle, July 22 to 31; a Gathering in New England, at Lasell

Junior College, ten miles west of Boston, August 22 to 29; and a Camp in Pennsylvania, at Sarobia, near Eddington, September 2 to 11. In Canada Krishnamurti will visit Victoria, Vancouver, Calgary, Montreal and Toronto. The tour will end at Toronto on November 6.

On November 13 Krishnamurti will sail from New York for England *en route* to India, arriving at Bombay on December 5. He intends to remain in India until June, 1933, and will visit various places in the north and south.

A Camp will be held at Ommen, Holland, in August, 1933, at which Krishnamurti will give talks.

KRISHNAMURTI'S TOUR

(UNITED STATES AND CANADA)

JULY-NOVEMBER, 1932

- Jul. 16-17 _____ Portland, Oregon.
- Jul. 22-31 _____ Camp at Moran School, Bainbridge Island, Seattle, Washington. (Communicate with Dean R. G. Tyler, University of Washington, Seattle.)
- Jul. 25 _____ The Campus, University of Washington, Seattle.
- Aug. 5 _____ Victoria, B. C., Canada.
- Aug. 7 _____ Vancouver, B. C., Canada.
- Aug. 11-13 _____ Calgary, Alberta, Canada.
- Aug. 22-29 _____ New England gathering at Lasell Junior College, near Boston. (Communicate with Mr. Ernest B. Osborne, Kinmar Agency, 100 East 42 Street, New York, N. Y.)
- Sep. 2-11 _____ Pennsylvania camp at Sarobia, Eddington. (Communicate with Mr. Robert R. Logan, Sarobia, Eddington, Penn.)
- Sep. 16-18 _____ Rochester, N. Y.
- Sep. 22-25 _____ Cleveland, Ohio.
- Sep. 29 _____ Minneapolis, Minn.
- Sep. 30 _____ St. Paul, Minn.
- Oct. 4-6 _____ Kansas City, Mo.
- Oct. 9-11 _____ San Antonio, Texas.
- Oct. 16-21 _____ Birmingham, Ala.
- Oct. 23 _____ Atlanta, Ga.
- Oct. 29-31 _____ Montreal, Quebec, Canada.
- Nov. 4-6 _____ Toronto, Ontario, Canada.

Mr. V. C. Patwardhan will accompany Krishnamurti on this tour. Mr. D. Rajagopal, who will remain at Ojai, California, will join them in New York City at the conclusion of the tour to accompany Krishnamurti to India.

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